The Western Luminary.

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For the Western Luminary.

SKELETON OF A SERMON,

TURNED INTO A CATECHISM.

"*Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.*"—Luke xv 7.

Q Do the created inhabitants of heaven receive any information of things that take place in this lower world?

A. Yes. How they get the intelligence we know not; but they certainly are informed of the repentance of sinners here: for there is no repentance there; and our Saviour says, *there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, that need no repentance.*

Q. What do those holy intelligences see in a repenting sinner, which produces, in them, so much joy?

A. They see a sinner acknowledging the authority of God over him, and the right which his Maker has to his supreme love and constant service. They see a sinner seriously reflecting on his past life, and comparing it with the divine law. They hear a sinner saying: *The law is holy and the commandment is holy and just and good; but I am carnal, sold under sin.* They see him sorrowing for sin, with a *godly sorrow.* They hear him inquiring, with earnest desire: *What shall I do to be saved?* They hear him cry with sincerity of soul: *God be merciful* to me a sinner. They behold him renouncing all his own righteousness, on which he formerly depended for acceptance with God. They see him embracing the Lord Jesus Christ, as his Prophet, Priest, and King. They see him forsaking his wicked ways, and turning to the Lord, with his whole heart. They behold him meditating in the law of the Lord day and night, with a fixed resolution that let others do as they will, as for him, he will serve the Lord.

Q Why do the inhabitants of heaven so much rejoice, at seeing a sinner thus exercised?

A. Because God is thereby glorified. Those holy beings have no higher end than the glory of God; and the burden of their song is, *Glory to God in the highest.* When they hear of the repentance of a sinner, they know that the wisdom and power and grace of God are glorified, in bringing him to repentance; and they see the true penitent, actively glorifying God, by acknowledging his true character and the holiness of his law; confessing his own sin, submitting to the sceptre of God's grace; and devoting himself to the worship and service of his Maker. Wherefore all heaven must rejoice.

2 Because the penitent is blessed. Those holy and benevolent beings who delight in the happiness of their fellow creatures, know that the true penitent is pardoned, has peace with God thro' Jesus Christ, is an heir of heaven and will, before long, join their happy company, to share in their joy forever and ever: therefore they cannot but rejoice, the moment they hear of a sinner's repentance.

3 Because the penitent will be useful to others. He will be a part of the *salt of the earth*, and *the light of the world.* His godly life, will be a mean of bringing others to repentance; and before the end of the world, he may unite with the heavenly hosts, in rejoicing over thousands brought to repentance, through his instrumentality.

4. Because of the dreadful condition in which he lay, and the tremendous dangers to which he was exposed: from all of which he is now delivered.

Q What, then, are we to think of those, who profess to repent of sin, and yet live in the habitual and allowed practice of iniquity; neglecting their duty to God and doing to others what they would, on no account, be willing that others should do to them?

A. That their repentance is not unto life; and that however much joy may have been over them on earth, there has been none in heaven, unless the inhabitants may be mistaken.

Q What are we to think of those, who will not bear to be reproved; and are offended with every one who ventures to call in question the propriety of their conduct?

A. We have, at least, a right to suspect, that they have not *honest and good hearts*; and are of the unhappy number, who *will not come to the light, lest their deeds should be reproved.*

Q. What shall we say of those who do not rejoice over sinners, when they give good evidence of true repentance?

A. That they have no right to claim kindred with the heavenly inhabitants; and, without a change of heart, will never be partakers of their joys.

Q. What shall we say of those who are not willing that their children and dying friends, should be led to think of sin, death, and judgment; lest they should be filled with grief and sorrow?

A. That they are *become cruel, like the ostrich in the wilderness*, and, notwithstanding their natural affection for their friends, they are really among their worst enemies.

Q What are we to think of those who take no pleasure in contributing of their substance, to send the Bible, and the preaching of the gospel, to the heathen, and the destitute?

A. We may fairly conclude, that they either have very little joy over a repenting sinner, or, are very ignorant of the means, which God has appointed to bring sinners to repentance; or that they have little faith in God's promises, that his word shall not return unto him *void*; and that he will be with his ministers *to the end of the world.*

Q Are our state prisons properly denominated penitentiaries?

A. Not as they are generally conducted. They are schools of vice: and hell would be a name, much more appropriate.

Q. Why were they called penitentiaries?

A. Because it was hoped they would bring convicts to repentance.

Q Was this a reasonable hope?

A. No. I can scarcely think of any thing more unreasonable, than the expectation that sinners should be made better merely by punishment; or that a number of wicked men, entirely ignorant of the most important doctrines of the Bible, as our convicts generally are, should be brought to genuine repentance, by being shut up together in a prison, three, ten, or twenty years. If such means would make men better hell would have been, long ago, one of the most holy places in all the dominions of the great Jehovah.

Q. Might not these dreary abodes be made penitentiaries indeed?

A. No doubt of it.

Q How might this be effected?

A. By affording to the convicts the same means of grace by which other sinners are brought to repentance. Let them be furnished with a wise, pious, and faithful pastor; whose whole business shall be to take care of their souls. Let him preach to them every Sabbath. Let him spend the mornings and evenings of that holy day, in catechetical and Sabbath School instruction. Let him, every morning and evening, spend a few minutes with them in prayer to God for his blessing. Let him furnish them with Bibles, religious tracts, &c. Then would the prayers of the pious be offered up to God with fervency and confidence, for his blessing on those institutions. The word of the Lord *would prosper in the thing whereto he sent it.* Some of those miserable outcasts would be brought to repentance: and, over them, there would be more joy, in heaven, and on earth, *than over ninety and nine just persons, who need no repentance.*

Q Ought this provision to be made by the civil government?

A. Certainly it ought: and if the state of society were such as it should be, it would, no doubt, be done: but as things are at present, in most of our states, such an event can hardly be expected soon to take place.

Q Ought not the christian part of the community then, to engage in the work?

A. Certainly: and I fear it is one of the church's great sins, that the thing has been so long neglected

For the Western Luminary.

OBITUARY.

Died, at his residence in Casey county, on the 25th Nov. 1827, Mr. Robert Russel, Sen. in the 66th year of his age.

Death, that breaks the ranks of human life, and severs those bands which unite us to earth is solemn under whatever form we contemplate it. To the man whose hopes are fixed only on earth, it is inexpressibly solemn; because it buries his brightest prospects, ends his day of probation, and introduces an immortal spirit into the presence of a holy God. To the Christian, although his hopes are fixed in heaven, death is also solemn; for it brings him to realize those scenes which, during life, he had only contemplated with an eye of faith; which, in the word of God, is called "seeing through a glass darkly." But notwithstanding, to the man of God, death is solemn; yet, leaning on the arm of sovereign grace, he can be calm while walking down the dark valley; and as he stands upon the brink of the grave, and looks into the deep, damp prison, and upon the cold clods of the valley which are shortly to cover all that is mortal, he remembers that his Saviour lay there, and blessed the bed. He remembers also, and O! what ecstacies are enkindled in his bosom at the thought, this Saviour burst asunder the prison of the tomb, and became the first fruits from the dead. And having ascended, "He led cativity captive, received gifts for men, and ever liveth to make intercession for his believing people."

These *hopes, feelings*, and *ecstacies*, were realized, and expressed by our departed friend. We heard them from his lips. "The chamber where this good man met his fate, was blessed above the common walks of life, close on the verge of Heaven."——Mr. Russel was a native of Lanark in Scotland. Before he left that country, he entered the solemn covenant with Jesus Christ. During fifty years, he walked humbly with his God, and adorned the doctrines of Christ. For seventeen years he was an efficient Elder in the Presbyterian Church at Danville. His peculiar characteristic was humility. He loved to sit at the feet of Jesus; and, like his divine Master, he thought his chief business was to do good. As a husband, he was affectionate; as a father, he was kind; as a friend, he was faithful, and by all to whom he sustained these relations, his death is deeply deplored. He lived long enough to see partly fulfilled that blessed declaration of Heaven, "The promise is to you and to your children." With a mind well furnished from the treasury of God's word and a heart wholly inclined to all the precepts of the Gospel, he descended to the grave, rich in good works, but infinitely richer in a Saviour's righteousness; and as he stood undaunted upon the brink of Eternity, the rapture of heaven so burst upon his soul, that he could only spare one moment from the contemplation, to say to a weeping family, Farewell.—

THE ALBIGENSES.

BY THE REV. W. B. GILLY.

An able article has appeared in the first number of the Religious Magazine, copied from the *Amulet*, relating to the persecutions suffered by the French Protestants, called Albigenses, from Albi, a small town in Languedoc. The conclusion of the article describes scenes of such horrid suffering that, while the judgments foretold against the great spiritual Babylon delay their full accomplishment, we would say, "how long, O Lord, how long."

Zion's Herald.

The Pope's bull, according to our Romish historian, ran thus: "In conformity with the canonical sanctions of the holy fathers, we must observe no faith towards those who keep not faith with God, or who are separated from the communion of the faithful; therefore we discharge, by apostolical authority, all those who believe themselves bound towards the Count of Toulouse, by any oath, either of allegiance or fidelity; and we permit every Catholic, saving the right of his principal lord, to pursue his person, and to occupy and retain his territories, especially for the purpose of exterminating heresy." The same bull invited strangers from all regions to come to the accomplishment of the holy work, and to consider themselves as in the enjoyment of plenary indulgence, and of exemption from the jurisdiction of all earthly tribunals, as long as they should be fighting in the service of the church.

The prospect of absolution, of booty, and of unrestraint, and the barbarous superstition of the times, brought hordes of relentless savages upon the devoted Albigenses; and Simon de Montford, by general consent, was put at the head of the crusaders. An army so disorderly, so eager to shed blood, so merciless, so irresistible, never took the field. "A fire devoured before them, and behind a flame burned. The land was as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing escaped them."

Prodigies of valor could avail nothing in the face of an enemy, whose losses in leaders or followers were constantly filled up by new adventurers. Submission was of no use, where men came not to wage a war of honor or chivalry, but of destruction—not to obtain glory, but blood and pillage. It was meritorious to kill and spare not, and the slaughter of an heretic was considered as a step to Paradise. Chasseneuil was one of the first places that fell before the invaders. It capitulated. The garrison was permitted to march out, but the inhabitants were left to the sentence of the *Pope's legate*. He pronounced them to be heretics, and all were committed to the flames. Beziers was attacked next. It relied upon the strength of its walls, and the courage of its defenders; but the multitude of its assailants was such, that "it appeared as if the whole world was encamped before it." The city was taken at the first assault and some of the crusaders, thirsting after heretic blood only, desired the legate to take care and have a distinction made between the faithful and the unbelievers. "Kill all," said the Pope's representative, "the Lord will afterwards select those that are his." The sentence of death was fulfilled to the very letter, and all were slain. Of men, women, and children, not one was left alive, and the town was reduced to ashes. Contemporary historians differ as to the number that perished at Beziers. Some say, sixty thousand; others, forty thousand.—The legate himself, in his letter to Pope Innocent the Third, reported it to be fifteen thousand. Fifteen thousand human beings, then, were massacred at the word of one who called himself the servant of God! The forces of de Montford marched on in triumph to invest Carcassone. Strong intercession was made to the legate in favor of the young Viscount, who was shut up with the citizens of Carcassone; and the terms of mercy offered to him were, that he might quit the city with twelve others, upon condition of surrendering up the rest of the townsmen and soldiers to the pleasure of the besiegers. "Rather than comply with the demand of the legate," replied the heroic youth, "I would give myself to be flayed alive." The people of the city afterwards escaped by a secret passage. The legate took possession of Carcassone "in the name of the church," and in malignant resentment at the thought of so many victims having escaped his fury, burnt or hanged three hundred knights who had previously capitulated, upon the guarantee of his solemn oath that they should not be put to death!

By this time, the dread of the invading army had extended far and wide over the provinces of Provence and Languedoc, and princes and people would have been glad to accept any honorable conditions; but none were offered: the crusade was still preached through the whole of France, and every year brought thousands of fanatics to the harvest of slaughter and spoliation. In many cases, torture was added to the infliction of death. A hundred of the inhabitants of Brom had their eyes torn out, and their noses cut off. Intimidated by this example, the people of Minerva would have surrendered upon condition of having their lives spared. De Montford, to whom the application was made, referred them to the legate, "who desired," says the Monk of Vaux Cernay, "that all the enemies of Christ should be put to death, but he could not take upon himself to condemn them, as being a priest and a monk." The churchman contrived to break off the capitulation. The place was taken by assault, and all but three perished by the sword or in the flames.

Lavaur was one of the cities which made the most memorable defence. By their frequent sorties, their perseverance in repairing the breaches, their intrepid exposure of life upon the walls, the Albigenses showed upon this and all other occasions a generous courage, which would have secured success to the cause, if the ranks of their enemies had not been filled up by hosts of new levies, as fast as they were thinned by the casualties of the war. In the year 1212, the army of the crusaders was four times renewed; and so universally was it understood to be the quarrel of the church, that ecclesiastical dignitaries came from all quarters to give a color to the proceedings. We read of the Provost of the church of Cologne, the Archdeacon of Paris, the Bishop of Laon, the Bishop of Toul, and the Archbishop of Rouen, who were present upon one occasion to inspire the fury of the invaders. But to return to Lavaur. A practicable breach was soon made in its walls, and the monkish historian was blind and savage enough to relate at full length the part which he himself, & the rest of the Romish priesthood, who followed the train of Simon's army, took while the massacre was going on. He affirms, that the bishops, the Abbot of Courdieu, who exercised the functions of vice-legate, with all the priests, clothed in their sacred vestments, gave themselves up to thanksgiving when they saw the carnage beginning, & sung the hymn, Veni Creator. He explains, too, with all the minute detail of one who exulted in the event, that, when the castle of Amery fell, eighty knights were taken, and condemned to be hanged; but as this process was too slow, an order was given to destroy them en masse; that the order was "received by the pilgrims with avidity, and that they burnt the heretics alive *with great joy*." This expression, "burnt them alive *with great joy*," [in the original, "cum ingenti gaudio,"] is of frequent use with the priestly historian, who was literally, with the rest of those engaged in this accursed war, "drunk with the blood of the saints."

It is painful to follow the historians of the day through the scenes of carnage which they describe, and more particularly as we cannot find in their relation that the Albigenses had offended in any thing, but their refusal to conform to the faith and discipline of Rome.

At length this horrible war ended as it began, by command of the sovereign pontiff, because all open resistance to his will was put down, and Popish ascendancy was finally established in a quarter, where the right of liberty of conscience had hitherto been claimed from the first introduction of the Gospel. The church had gained her object by the total destruction of all who had dared to oppose her. There remained no Albigenses to slaughter, or at least there were none left in the south of France bold enough to preach their doctrines, or administer their forms of worship. Some of the more fortunate had fled to other countries, where they preserved and kept alive the lamp of truth amidst the surrounding darkness. The extirpation was so complete, that in less than thirty three years from the beginning of the crusade, the Albigenses were no more; and when Protestantism reared its head again in Provence and Languedoc, after an interval of three centuries, it was recognized under another name. This is the more extraordinary, and the more clearly indicative of the ruthless edict of extermination which had gone forth, from a comparison between the state of things in Piedmont, and that in the south of France. The Protestants of the former country have never been entirely eradicated, although they have been reduced from two hundred thousand to twenty thousand; and from century to century a remnant of them have still preserved their inheritance in the valleys of their forefathers, and their distinguished denomination, Vaudois or Waldenses.

But the unhappy Albigenses, from the situation of the country, were more exposed to that foreign aggression which the Romanists stirred up: and, not possessing the same natural fastnesses and mountain retreats as the Waldenses, were entirely swept off from the face of the earth, and not a vestige of them left. Albigensian principles indeed, never failed, even in Languedoc, the scene of persecution; but the Albigenses, or the communities properly so called and known by this name in the thirteenth century, were utterly destroyed. In the language of the translator of Sismondi's narrative of the crusades against the Albigenses, which has been no small assistance to me in drawing up this article, "their church was drowned in

blood, their race had disappeared: hundreds of their villages had seen all their inhabitants massacred with a blind fury, and without the crusaders giving themselves the trouble to examine whether they contained a single heretic. No calculation can assertain with any precision, the dissipation of wealth, or the destruction of human life, which were the consequences of the crusade against the Albigenses. Every species of injustice, and persecutions of every kind, had been heaped on the heads of the unhappy Languedocians, whom, since the crusade, it had been the custom to comprehend under the general name of Albigenses."

BIBLE SOCIETIES

In order fully to appreciate the importance of these noble institutions, we must learn what they have done to supply deficiencies, which existed prior to the date of their formation.

At the commencement of the present century, it may be truly said, that the Bible was a scarce book.

Throughout the vast Russian empire, inhabited by 40 millions of nominal Christians, it is supposed that not more than 6000 copies of the Scriptures had been put in circulation since the Bible was first printed, and then in languages unintelligible to the great body of the people. And it has been calculated, that if during this long period of 300 years, not one copy had been lost or worn out, the 6000 copies divided among the ten generations which have passed away, since the commencement of that period, would give but one Bible to every 62,000 people, which would be at the rate of not much more than one Bible to the whole population of Worcester County. Since the establishment of Bible Societies, and through their influence, this awful deficiency has been in a good measure supplied.

Through the aid and encouragement furnished by Bible Societies, the Holy Scriptures have been translated into the Turkish and modern Greek, and by this means made accessible and intelligible to the numerous population inhabiting the islands and coasts of the Mediterranean sea.

By the immense labors of Morrison and others, these writings now exist in the language spoken by the countless multitudes of China.—The Bible has moreover been translated into almost every dialect of India; so that the various tribes of that interesting country, embracing a population of 100 millions of souls, may now hear, *every man in his own native tongue the wonderful works of God*.

In France, only 25 years ago, it is said that the Bible could hardly be found in any book store. Now, a large and flourishing Bible Society, with many auxiliaries, exists in that country, and is diffusing far and wide its happy influence.

In Denmark 120,000 copies of the Holy Scriptures, and more than 200,000 in Sweden, have been put in circulation within a very few years.

Half a million of the sacred writings have been distributed in Germany by the zealous and indefatigable labors of a single individual, and he a Roman Catholic priest. (Dr. Leander Van Ess.)

Along the coasts of Greece, at the island of Malta, in Palestine, and Asia Minor, and even at Constantinople, the capital of the Turkish Empire, numerous copies of the sacred writings, in various languages, have been distributed through the influence of Bible Associations.

It is less than one quarter of a century since the British and Foreign Bible Society commenced its operations; and it has already printed or aided to print the scriptures in no less than 142 different languages; and has distributed at home and abroad, more than four millions of Bibles and Testaments, having expended for that object more than six millions of dollars.

Nor has the American Bible Society been slow to follow the steps of the parent institution. With an income which amounted the last year to more than 60 000 dollars, the Society at their last anniversary in May, had caused to be printed, during the year, 76.734 Bibles and Testements, which, added to the number printed, or purchased by the Society, since its formation, makes an aggregate of 609.636 copies.

From facts gathered from every quarter of the globe, it would appear that as many as six millions of copies of the Holy Scriptures have been put in circulation, in nearly 150 languages, since the institution of Bible Societies, and through their influence.

Who can calculate the whole amount of good which has resulted from this wide circulation of the Inspired Volume! What tongue can tell of all the victories which this mighty warrior, *whose name is called the Word of God*, seen in vision by the prophet of Patmos has achieved! of all the rebellious hearts which have been pierced and subdued by *the sharp sword that goeth out of his mouth, and brought into captivity to the obedience of Christ!*

Still, after all that has been done, there exists at this moment an alarming deficiency of Bibles in foreign countries and in our own land; a deficiency which must be supplied, if supplied at all, by the contributions of the benevolent and pious in the more highly favored communities.

What are six millions of Bibles among the eight or nine hundred millions of our species, supposed to be living at one time on our globe? Admitting that every copy of the six millions distributed by Bible Societies since their formation, were now in good preservation, and that four times that number had been furnished by other means, and were still in circulation, and that no individual possessed a duplicate copy, —what are 30 millions of Bibles among 900 millions of souls!—*Rep. Worcester A. B. S.*

CHRISTIAN ENTERPRISE.

Man, by nature, is so constituted, that to maintain a state of activity, in mind and body, he needs constant and vigorous exercise. He must have some definite object of pursuit; something to occupy his time and thoughts; otherwise he settles down in a state of comparative inactivity —he is a mere drone in the human family—he has no sources of enjoyment within himself, and he renders but little service to mankind.

Activity is the life of man; without it the wheels of time roll heavily; the march of mind is impeded, and life itself becomes burdensome, if not altogether insupportable. The man who arrives at wealth or eminence in this life, has, ordinarily, deep and well digested plans of operation, which he follows up by constant and unremitting exertions—and by these means, unless Providence orders otherwise, he attains his favorite object of pursuit.

Now Christians, of all others, ought to place a just estimate on time, and order all things so as to improve every moment to the best advantage. Fifty or a hundred years ago things were quite different from what they are at the present day. Then, instead of action, the Christian spent much of his time in retirement—in reading and meditation. Benevolent operations were then in a great measure unknown; the time had not fully come, and the way was not prepared for a vigorous and systematic onset upon the powers of darkness. Satan, with iron grasp, held in bondage the human race, and wielded the destinies of nations at his pleasure.

Christians now live in a new era; it is emphatically the *last time*. The church is beginning to awake from the slumber of ages, and is putting in requisition all her energies, in order to subvert the kingdom of Satan, and build upon its ruins the kingdom of our Lord and Saviour Jesus Christ. Already does the dawning light of the millennial day appear above the horizon—nay, the sun is well nigh risen, and it is high time to be up and doing. There is much to be done—*the field is the world*. Christians must not relax in their efforts till every human being is made acquainted with the way of life—till the voice of praise and thanksgiving is heard to ascend from every dwelling and every heart—till the sword is beaten into ploughshares and the spear into pruning hooks, and until the wilderness and solitary places are made to bud and blossom as the rose.

Until all this is accomplished, the Christian's armor must not be laid aside. Like a good and faithful soldier, he must always be found at his post—ready at a moment's warning to gird himself for conflict. Never was Christian enterprise crowned with more signal success than at the present day—never was there more encouragement for enlarged and liberal plans for civilizing and Christianizing the world than now. Providence smiles upon every effort—prospers every exertion.

Let us not then think of rest this side of heaven; we shall have time enough there to repose. Life is a warfare; but it is soon over, and he that fights the most manfully will wear the brightest crown, and receive the highest honors, in that happy world "where the wicked cease from troubling and the weary are at rest"—*Zion's Herald*.

EXCERPTS.

A million of torches cannot show us the sun. It can be seen only by its own light. Nor can all the natural reason in the world discover either what God is, or what worship he expects, without a revelation from himself.

'I am leaving the church in a storm,' said Dr. Owen, but two days before his death, 'but while the great Pilot is in the vessel, the loss of a poor under-rower will be inconsiderable.'

I cannot think that man amiable, or even innocent who, after the placidity and refreshment of a night's rest, can awake only to his resentments. He must forget the Being who sheds this balmy blessing over our shattered, perhaps perverted, senses, and who enjoins the forgiveness of all injuries before the sun goes down upon our wrath.—*De Vere*.

The celebrated Dr. Cheyne said of punch, "it is like opium both in the nature and manner of its operation, and near to arsenic in its deliterious and poisonous qualities, and so I leave it to them who knowing this, will yet drink on and die."

Let us never engage in a conversation, or amusement, or a business, in which we would not be very willing to be found when summoned to the bar of the Eternal.

THE WESTERN
Luminary.

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CALVINISTIC MAGAZINE.

It is several months since we received the first No. of this work. Nine Nos. have now been issued We have read them with much interest; and we take this opportunity of recommending the work to the attention of our Calvinistic brethren and friends in the Western and Southern Country. On the last page of this paper will be seen an extract from the Prospectus—stating the design, and the conditions of the Magazine So far as we are capable of judging, we can say, that we think this work will have a happy effect in relieving Calvinism from much misapprehension, and shewing that it is when rightly understood, according to *Truth*.

REVIVALS IN KENTUCKY.

We continue to receive cheering accounts of the prosperity of Zion, in various places in Kentucky.

Nicholasville—The ordinance of the Lord's Supper was administered in the Presbyterian Church in Nicholasville, on Sabbath the 9th inst. on which occasion, we are informed, *twenty-seven* persons, for the first time, publicly professed their faith in the Saviour, by obeying his dying injunction, "*Do this in remembrance of me.*" Many more are still among the anxious and inquiring.

Stanford.—The good work in the Bunaloe Spring Church, in the vicinity of Stanford, is still going on. On Sabbath day, the 9th inst. we learn that *thirteen* persons, were received as members of the Presbyterian church, and about fifty were seen crowding the *anxious seats.*

Hanging Fork, Lincoln Co.—A letter to the editor, from the Revd. William Dickson, says—"The prospects of our Church, on Hanging-Fork, are still brightening. We have had sixteen members, added since Synod. Others are anxious. The work is going on."

Richmond, Madison Co.—The Farmer's Chronicle, printed at Richmond, on Friday last, says:

"There is a considerable stir of religion in this place.—On the last Sabbath there were about 20 individuals who took the seats of enquirers or seekers after religion. We have never seen the time here when there was more apparent solicitude for eternal salvation, for notwithstanding the extreme inclemency of the weather, the Court House was crowded every day and night for four days, by the old, the middle aged and the blooming youth, to hear the word of God delivered in masterly eloquence by the Rev. Dr. Nelson, a Presbyterian clergyman."

Paris, Bourbon Co.—It will be seen by the following extract from a communication, in the Western Citizen, printed in Paris, that the good work of the Lord has commenced at that place. The meeting commenced on Friday, the 7th inst.

"The state of the weather was apparently, very unpropitious, but God, in his providence, brought several of his public servants, unexpectedly to the place; and the meeting was peculiarly solemn, from the commencement.—The high waters and increasing rains prevented many from attending. The number, and the deep interest increased every day. On Sabbath morning 22 persons were admitted to communion on a profession of their faith in Christ. On Monday the serious impressions appeared to extend and become more deep and awful—about forty came forward at night, as anxious inquirers for the salvation of their souls. The public exercises were continued on Tuesday afternoon and night, and about sixty came forward. On Wednesday the services being continued, the number of INQUIRERS amounted to about ninety; and it appeared that there was not an unconcerned person in the house. Nine more were received into the Church on a public profession, and many others gave reason to hope that they found refuge in the Saviour. In all, thirty two have been visibly added to the number of the followers of the Lamb; and there are more than 100 in this town and vicinity, seriously exercised, for the eternal welfare of their souls. What is a little remarkable, there appears to be but little opposition from the world. Some of the most respectable and influential men in the place, are saying, we cannot oppose the work—we cannot, and will not, hinder our relatives and friends from going forward, and securing their salvation! if we feel not yet disposed to go with them. May He who has begun this good and glorious work, continue it, until all shall share its blessed effects."

Pisgah, Woodford Co.—Thirteen were added to the Pisgah Church, on last Sabbath; and about 40 appeared to be anxiously inquiring the way to Zion. An interesting account of the revival in that church, will be found on the last page of this paper.

Lexington.—The prospects in this town continue encouraging. Again we entreat the friends of the Redeemer, both at home and abroad, whilst they praise the Lord for what he has already done in this place, to plead mightily that this work may not cease, 'till every house, become a house of prayer, and every heart a temple for the Holy Ghost."

SHAWNEETOWN, ILL.

To the Editor of the Western Luminary

Dear Sir,

Knowing that you take pleasure in communicating to the publick thro' the medium of your paper, any thing that is calculated to animate and encourage the friends of religion and morality, I give you some information, which, if you think proper, you may insert.

The prevailing opinion at a distance with respect to this place, is, that it abounds in wickedness. And I believe the citizens in general acknowledge that it has, in a great measure, deserved such a character. But we are not willing that it should retain abroad, a worse name than it deserves. We are confident, that for some time past, the state of morals has been improving: So that we think it should now be considered equal in that respect to the generality of towns similarly situated in the Western Country. A Presbyterian Church has, for some little time, existed here. But the Sacrament of the Lord's Supper had never been administered in this town until the second Sabbath of the present month. Then, for the first time, several persons enjoyed the privilege of commemorating the dying love of their Saviour. A large and respectable audience attended; and order and respectful attention prevailed without exception, during the meeting. It seemed evident that the "Lord" was "with us." And we hope, from appearances, that the good effects will be seen for days yet to come. From what the Lord has done, we trust that he will make it manifest that he has "much people in this place."

In addition to this, we have in this town a flourishing Sabbath School, which promises much good to the rising generation. The Lord evidently is smiling on the exertions of his people in building up his Church in this section of country. A few weeks ago a Church was organized in the vicinity of Fairfield, in Wayne county; and a few days since, another was organized in Carmi, White county. Within a certain boundary, in which, about three years ago, there were only two small Presbyterian Churches, there are now seven (Churches,) all which, we trust, are enjoying a good degree of prosperity, and the blessing of the Lord who delighteth in Zion. But they mostly enjoy but a partial supply of the word and ordinances of God's house. We wish the friends of Zion to pray for us, that the Lord would carry on his glorious work: and, as the "harvest is great & the laborers few," that he would send forth laborers into his harvest;" that "the desert," even in Illinois, "may rejoice and blossom as the rose."

BENJ. F. SPILMAN.

Nov. 27th, 1827.

SYNOD OF WEST TENNESSEE.

The narrative of the state of religion within the bounds of the Synod, adopted at their session in October last, appears in the Alabama Miscellaneous Herald:—

"The committee report, That from the statement of the members, it appears that the church was never under more obligation to its great Head than at the present period. Never before has there been, in the same length of time, so much attention to the means of grace, or so many additions to the church, as during the last year. 'The Lord has done great things for us whereof we are glad.'"

The means of grace which have particularly received the blessing of God, are "preaching the gospel in plainness and simplicity," "pastoral visiting," "faithful church discipline," sacramental occasions," religious tracts," &c. The effects which have resulted from these, says the report, are—

"The number of our churches and of their members, has been increased, the zeal of Christians has, in some instances, been invigorated. Interesting revivals of religion have occurred in many of our churches, and we have enjoyed delightful seasons of refreshing from the presence of the Most High."

REVIVAL AT MERCER, PA.

We are informed, says the Pittsburgh Recorder, that the revival of religion in several churches in Mercer is happily advancing. At a late meeting in Mercer, when the Lord's supper was administered, about 25 persons were admitted, on examination, to the communion of the church. Places appointed for the worship of God are crowded, even in the most inclement weather, with serious and attentive hearers. Meetings for inquiry are frequently and numerously attended. At one held in Mercer on the Sabbath evening of the communion, about fifty persons were present, exclusive of those who had, on that day, been admitted to church membership.

ENGLISHTOWN, N. J.

We have seen a letter from this place, which mentions the existence of a powerful work of grace, under the labours of Rev. H. Norton, late from Oneida Co. N. Y. Among the number of subjects, between 20 and 30 united with the church at a recent communion season. Englishtown is situated in the midst of a region of spiritual death. Such a work has not before been known among the inhabitants.

Western Recorder.

PRAYER FOR LEGISLATIVE ASSEMBLIES.

A writer in the New-York Observer urges the duty on Christians of offering their united prayers to Almighty God, in behalf of the Legislative Assemblies, which are, or are soon to be, in session throughout our land. The duty of praying for rulers, both good and bad, is enforced by the authority of the Scriptures; and for the faithful performance of it, ample encouragement is afforded by the *fact, that the Spirit of the Lord was poured out, last winter, on the members of one of our Southern Legislatures.*—Vis. & Tel.

CONGRESS U. S.

This body met on Monday the 3d inst. ANDREW STEVENSON, of Virginia, (the Jackson candidate) was elected Speaker of the House, on the first ballot. The vote stood thus:

For Andrew Stevenson	104
J. W. Taylor (former Speaker)	90
Philip P. Barbour	4
Scattering	2

PROFANE SWEARING.

The following excellent remarks on the subject of profane swearing are extracted from a Communication in the Kentucky Reporter of Wednesday last.

"You have no doubt all heard, long ere this of Dr. Chambers's Cure for Intemperance Now while we are admiring Dr. Chambers for his discovery, let us not suppose that we are at liberty to fold our arms, as though every thing had been done in the way of invention, or discovery that could be done, or that is needed. We must not think in our admiration of the cure, for one moral disorder that there are no other moral disorders to cure. Now, craving your patience, I would suggest a plan for curing another, more prevalent, by far, than drunkenness, and I shall not take out letters patent for the discovery.

'*By G—d*,' says the first dandy that reads this, '*d-mn me if I can guess what it is!*'—Hold! my friend, you have the disorder yourself very badly indeed; and unless a remedy is applied to your case immediately, you are gone as sure as you are a dandy! Press your jaws closely together, and don't speak a word, except in case of the most urgent necessity; for, whenever you speak, the disorder exhibits its most alarming symptom, which is, an offensive eruption in the region of the mouth, an eruption exceedingly offensive to all, except those unfortunate beings who, like yourself, are disordered, and at the same time, ignorant, not merely of the cause, but of the existence of the disorder, in their own systems.

But not to keep you in suspense, as dispatch is very necessary in your case, your disorder is a complication of these several things, to wit—a want of good manners, a contempt for the favourable regard of the wise, the good, the moral and the religious; an utter disregard of the principles of the Christian religion; and what is worst of all, an absence of that habitual reverence for the Great Author of your being, which, as a rational and an accountable being, whether you believe in Christ, or Mahomet, or Confucius, or draw your morality from the Bible, the Alcoran, the Zendevesta, or the book of Nature, alone, you should always feel! You would ask the symptoms of the disorder, that is so complicated. The symptoms are—*swearing! swearing!! swearing!!!* Perhaps no one out-breaking moral disorder is so generally and lamentably prevalent, as this; while, at the same time, there is none, which finds fewer, or feebler provocatives in the animal appetites, interests, hopes, fears, prejudices, passions, social attachments, solitary meditations, sober judgment, or moral susceptibilities of men. And there is none, that even among its own victims, does not sometimes find a defender, but this! It is a strange infatuation, indeed!

The young men of Lexington and its vicinity, have this disorder, in a most alarming degree. Very few are there, who are not professors of religion, that are not, in some degree, addicted to it; while not one, but would be ashamed to defend, with even a show of argument, so useless, foolish, vulgar, ungentlemanly, disgusting, immoral, heart-hard'ning and impious a practice."

From the Western Recorder.

AN EFFCTUAL REMEDY

For the mischief of Sectarianism during Revivals.

Complaints are often heard of the disastrous effects of party spirit on revivals of religion.—While the inquiry is heard on every hand—"What shall we do to be saved!" some professing ministers and Christians seem to be more solicitous to make a proselyte than a saint. With this object before them no effort is spared to direct general attention to doctrines. The perishing sinner, instead of being pointed to the cross, is pointed too often, to the signal of some party. The result is, that his solicitude declines; the Spirit of God is resisted and repelled; the general seriousness disappears; and the revival expires, under the treacherous inhumanity of professed friends.

But an incident which transpired during the present year, has satisfied me that this evil may be remedied. A certain preacher, whom report charges with intermeddling quite too much in times of revival, visited a place where there was then a powerful outpouring of the Holy Spirit.—His place of residence was about fifty miles from the scene of the revival In the town I refer to, a large number of persons had indulged a hope. I do not know that he had ever visited the place before. Certainly, he had never, for many years, preached there. Only a very few persons of his denomination resided in town. But he seems to have deemed it important to increase that number. He accordingly proceeds to offer his services; although, to be sure, there were several ministers, of different orders, harmoniously engaged in the work. Notice was accordingly given, that the said preacher was to officiate on a certain day. He had, in order to give his visits more effect, provided himself *from a neighboring town*, with a candidate for baptism

The design was too ill concealed not to be detected. Christians seemed to feel as if a fatal blow was aimed at the revival. Their hearts were filled with concern. They betook themselves to the only sure deliverer, Israel's God. I presume that on no day was there more "strong crying," than on the one when the sermon was to be preached. I have never, in my life, known a more manifest answer to prayer. Public attention was scarcely directed at all to the scene, which was evidently designed to produce *great effect*. Very few attended. Another sermon was announced the following week. The preacher, I am informed, came, but found no hearers. The sermon was dispensed with; the whole project seemed to be strangely defeated. Yet it was no mystery to those who had prayed and wept day and night, before God, that he would not suffer the introduction of a sectarian spirit to mar the glory of his own work.

Other attempts were subsequently made, in other districts of the town, to obtain an influence. But there had been too much praying —Oh, it was a goodly sight, to see Christians of different denominations thus uniting their supplications, against what they deemed a common foe.

I felt it my duty to state this fact to the Christian world, to show them that there was a way to guard against an evil so common and so destructive.

A Lover of Revivals.

From the New-York Observer.

FOREIGN NEWS.

Greece.—Accounts from Constantinople of the 6th of September, state that the Grand Seignior had REJECTED *the offered mediation of the three great powers.* A Constantinople date of Sept. 15th says, "On the 9th the Dragomans of the three Ambassadors waited again on the Reis Effendi, to obtain a change in the resolution of the Porte, but it persists in its refusal, and declares that it will consider the first hostile measure as a violation of the peace."

The Egyptian fleet had arrived at Navarino, having on board more than 4000 troops, and 500 horses. The plan was, to receive other troops on board from the army already in Greece, and make a descent upon the Island of Hydra, where the tragedies of Scio and Ipsara would in all probability have been acted over, had not the entire movement been prevented by the presence of the British fleet. A Corfu date of Sept. 24th, states that the Vice Admiral Codrington, on being apprized of this plan, "declared to the Egyptian commander, that it would not be permitted to make any attempt against any part of Greece; and that, in case of resistance on the part of any part of the Egyptian fleet, he should be constrained to treat it as a transgression of the regulations he had to enforce. He added, that if the fleet were willing to sail, either for Egypt or Constantinople he should be happy to accompany it with his squadron, and protect it from any attack of the Greeks; otherwise, that it was absolutely necessary that it should remain within the port of Navarino till further instructions.

Latest.—News from Corfu of the 25th September, but of Greek origin, announce that the French and English squadrons stationed off Navarino, suffered nothing to go either in or out. A Tunissian frigate, having attempted to leave the port after notice had been given it in vain, received a broadside from an English frigate, and put back. Lord Cochrane continues his operation, and has made himself master of Anatolico and Vassiladi The Russian squadron arrived on the 13th at Napoli di Romania, and was saluted by the Greeks with an enthusiasm not to be described.

Such is the news given by the Greeks, which will be very important if confirmed, for they would leave no doubt of the serious resolution of the Powers; and the broadside fired by the English frigate would be the commencement of hostilities.—*Augsburg Gaz.*

Corfu, Sept. 16.

(*Extract of a private letter.*)—The Egyptian fleet, consisting of 80 sail, has arrived at Navarino. The disembarkation took place without interruption. We do not know when this fleet arrived, but the news is, unhappily, too true, for our Government has received official advice of the circumstance. The trifling advantages gained by the Greeks will, therefore, be of no avail. Ibrahim Pacha will continue his excursions into the interior and will devastate the yet undevastated parts of the Peloponnessus and shed the blood of a Christian people, who, having been fed for three years on herbs and roots, have hardly strength enough to lift up their hands to implore the assistance of the Most High. I am afraid I shall yet have to describe the cruelties which the barbarians will exercise on those people whom a savage tyranny has forced to take up arms to relieve themselves from a most burdensome yoke. This expedition, it is true, and many others like it, will not succeed in exterminating a whole nation; but it is vexatious to see the European Powers treating with the Grand Seignor, while he, as if playing with them, puts in motion the resources of the three continents to attain his object.

FOR LIBERIA.

The brig Doris, which sailed from Baltimore on the 10th ult. for Liberia, had on board *one hundred and five emigrants for the colony.* The brig Nautilus, which will sail in a few days, will carry *one hundred—eighty* of whom are from the state of North Carolina. We are happy to learn from the Repository that the contributions to the funds of the society have amounted, within the last month, to nearly $3 000 more.

Visitor & Telegraph.

We are happy to announce the benevolent act of a gentleman in this city, [Col David Bullock.] who has recently liberated twenty-three slaves, and sent them to join the American Colony at Liberia, as a reward for their good behaviour.—*Richmond Vis. & Tel.*

The Sabbath School Testament published by the American Bible Society, is printed on good paper, neatly bound, and sold at the low price of *one shilling* per copy, or 1 dollar and 50 cts. per dozen.

Proposals have been issued for publishing at New Echota, in the Cherokee nation, a weekly newspaper, to be entitled the *Cherokee Phoenix*; for the exclusive benefit of the Cherokee Indians. The editor, Elias Boudinott, is a full blooded Cherokee, and was educated at Cornwall, Connecticut.

Senate of Tennessee.—In the senatorial branch of the Tennessee legislature, there are 9 farmers, 9 lawyers, and 2 merchants; 13 married men, 4 widowers, and 3 bachelors; 10 from Virginia, 7 from North Carolina, 2 from Tennessee, and 1 from S. Carolina.

DEATH OF JUDGE CRABB.

Our community has sustained a heavy shock, and met with a severe and unexpected loss. On Thursday morning, departed this life, at his residence in this vicinity, Hon. HENRY CRABB, Judge of the Supreme Court of Tennessee, and formerly, U. S. District Attorney for West Tennessee, aged 34 years.—*Nat. Banner, Dec. 1.*

"Africus" No. 4, in our next.

From the Visitor & Telegraph.

DUTY OF CONTRIBUTING LIBERALLY,

TO SUPPLY THE DESTITUTE WITH THE WORD OF GOD.

The duty of contributing, liberally, of our substance—of making personal sacrifices, to furnish the destitute with the word and ordinances of God, is forcibly illustrated, in an address, made a short time since, at the meeting of a Bible Society in this State, and communicated for our columns, by a worthy correspondent. He urges this duty, *first*, by the argument that *all things are the property of God*—"The earth is the Lord's and the fulness thereof." He claims as his own the flocks on a thousand hills—the silver and the gold—all creatures and things, and the holy services of his rational, intelligent creation.—Hence it is plain that God has a right to require liberal sacrifices of us to extend the knowledge and influence of his word, by which he promotes his own glory.

Another argument by which he enforces the duty under consideration is the *fact*, that God accomplishes his benevolent designs by the instrumentality of men—by their pecuniary and personal sacrifices.—This truth he illustrates by appropriate examples drawn from the scriptures. The tabernacle was reared in the desert, and its significant services typical of the new dispensation, were supported by the Israelites at a great expense. After speaking of the large quantities of gold and silver and precious stones, and other materials, and labor, which were voluntarily and cheerfully contributed by the people for the tabernacle, he remarks,—

"If a modern Reformer and his followers had been there, a mighty outcry would have been heard—They would have exclaimed—*what extravagance!*—It is unreasonable, while we are journeying, to rear so costly a tabernacle;—the tribes can do very well without it; they can worship in the open air under the shadow of the cloud—or if they must have a tabernacle—sockets of iron or brass will do as well or better for the sanctuary than *silver*.—And for vessels, why silver and gold, when wood or some cheap metal will do as well? And when the candlestick was ordered, these frugal and wise builders would have exclaimed; a candlestick of gold! in weight a talent! (equal to ten thousand dollars,) when a brass one would answer every purpose—And besides this there must be a table covered with plates of gold, when a wooden leaf would suffice for every use. To all which, Moses and his generous associates might have replied—What! are ye wiser than God? We know it to be his will, that this tabernacle should be reared, and furnished with gold and silver vessels, and carried along with us And as we, and all we have, are his property, therefore we choose to honor and serve him in the best manner we can with his own."

His next illustration is drawn from the history of the temple He gives a brief account of the vast sums expended in building that sacred edifice, which was the brighest ornament of Jerusalem and the glory of Israel.

"As the house was to be very grand and magnificent, David contributed in gold three thousand talents, and in silver seven thousand, (which is equal to thirty eight millions of dollars;) also in brass, in precious stones, and other necessary materials, to a great amount.

The princes and chief men of Israel, excited by the same benevolent spirit, followed his example, and contributed liberally, the sum of at least fifty millions. Soon after David's death, and early in the reign of his son Solomon, these contributions and others by Solomon, were appropriated to the work. By skilful artificers, and one hundred and fifty thousand laborers, directed by three thousand six hundred overseers, in seven years, the temple was completed; and consecrated to God's worship and acknowledged as an acceptable work, by the presence and spirit of God filling it with his visible glory

"About one hundred and fifty years after the temple was consecrated, during the seven years usurpation and idolatrous reign of Athalia, the worship of God was almost forgotten, and the worship of Baal was introduced, and the temple much injured In the beginning of her usurpation, by the instrumentality of Jehoiada the Priest, and of his wife, the promised seed royal of David's house, an infant was preserved in a general massacre of his family, and finally set upon the throne of David, by the consent of the nation This young prince, by the aid of Jehoiada, suppressed the worship of Baal, and restored the worship of the true God; but it was found the temple needed much repairing. To accomplish this, a tax was levied, and a proclamation issued, for every one, who felt a willing heart, to contribute a freewill offering. For the sake of convenency, a chest was set at the gate of the temple, into which their freewill offerings were cast It was soon full, and then emptied into the treasury of the Lord, and so on, until the workmen who repaired the temple declared there was enough; and by a proclamation the people were stayed from bringing more Thus, by the instrumentality of men and money, God's temple was recovered to its former splendor, and his ordinances were again celebrated, and his glory manifested in the salvation of his people. The Jews were prompted to this work not by a special command from heaven, but by a conviction, that such reparation of the temple, and such efforts to maintain God's worship, were important duties due to God and man.

"No doubt, there were opposers to this work, crying out, "*the people will be ruined*," and much trumpeting of priestcraft! priestcraft!! Do you not see how Jehoiada the priest, and the tribe of Levites are leading the people into their measures, in order to promote their own selfish ends? But the reasonable, the candid, to say nothing of the religious, would all declare 'this work is right—it is praiseworthy.'"

A third argument which he introduces to enforce the duty of *giving liberally*—and of making vigorous efforts to spread the knowledge of the Lord, is drawn from a brief view of the *labors, exertions, privations, and sufferings*, endured in this cause by the primitive christians. By the sacrifices they made—by their instrumentality—God was pleased to establish his own holy kingdom amidst the ruins of the empire of darkness. In promoting this great work, much was done in a few days; many sold their estates and laid the money at the Apostles' feet. Contributions were shortly collected to an amount so great, as to require the attention of seven men—who were appointed for the purpose—to superintend and appropriate them

On the importance of small donations, received from those who are unable to give large sums—a subject not generally understood, he remarks,

"This contribution, when viewed by itself, may seem small, but when viewed in connexion with ten thousand others, flowing like rills and rivers to the ocean, into one common fund, and its power united with that of other institutions now in operation—of Missionary, Education, and Tract Societies—view it in this connexion and you will see its importance. It is adding momentum to the grand movement which in the providence of God, is destroying the kingdom of darkness, and preparing the world to rejoice in the brightness of the meridian splendors of the Sun of Righteousness.

"A voice from heaven declares, that God hath made all things *for himself*, and claims all men and things as *his*, and calls all to united exertion against the Prince of Darkness and his forces.

"But to conclude. I would wish to spend and close my life in aiding and encouraging such objects, as engage us this day And I cannot but hope, that I shall yet witness and hear much of the downfall of Satan's kingdom and of the triumphs of the cross—of civil and religious liberty—and of peace and happiness through a large portion of the earth. It has been declared, that the kingdoms of this world shall be given to the Prince of Peace, and that he shall reign in righteousness. The signs of the times betoken that this event is at the door. The power of many ancient examples, the voice of Him who sits sovereign over all things, the voice of his providence in these eventful days, and the voice of duty call loudly on us to exertion—to go forward and do with our might whatever we can to extend the victories of the cross."

MISSIONS.

There are some peculiar features in the missionary movements of the present day that are very cheering to the philanthropist. The system of prosecuting missions, like every other public movement, was not perfectly matured at its commencement. The noble minds that conceived the salvation of a world could not be expected to delineate the minute particulars of missionary operation, and leave nothing for experience to perfect. Too much gratitude cannot be felt towards the Author of all good for inspiring such a generous feeling in the hearts of a few ardent spirits, some of whom have gone to their rest; and that we have the glorious privilege of following up the immortal design with increasing effect, aided by an actual knowledge of the best means to be applied in changing the moral character of hundreds of millions now living in the lowest grade of intelligence.

One of the greatest improvements effected in missionary operations, as we conceive, is the sending forth with the ministers of the gospel, men, women, and children, of various professions and occupations in life. If we mistake not, much of the great success which has attended the South Sea missions may be attributed to the commencement of a system blending lay labors, medical skill, mechanic arts, and agricultural knowledge, with clerical influence and instruction. Such a course presents to the eye of the heathen a lovely picture of civilized, religious life, in all its parts and useful proportions; it gives an impulse to those arts as conducive to human happiness, which should ever attend the progress of divine knowledge, as they have arisen in consequence of religious truth, and should always

be regarded as attending circumstances.

The Christian, who attentively watches the signs of the present time, will consider the willingness which agriculturalists, artist, females and even children feel to devote themselves to the service of the Lord in the missionary enterprise, as a circumstance the most encouraging. The time hastens when the eye of the church shall be directed towards a destitute portion of the earth, and immediately a neighborhood containing all the principles of piety and civilization shall rise up and transplant itself across the ocean in company with approved men of God to shine as a light in heathen lands. This thought is glorious, and seems to bring millennial days near at hand. To look at this enterprise in a worldly point of view, there is no improbability in supposing, that, should a society or neighborhood of Christians sell all their possessions, and devote all the avails of their property to land them on some pagan shore, they might realize an increase of an hundred fold in this life, besides eternal possessions that shall never fade away. In any part of South America, a community of Christian missionaries, going out to scatter light and happiness around them, would have no difficulty in obtaining grants of lands from the various governments, on which they might settle, keep the flame burning brightly on their domestic and social altar, and soon begin to exert a deep and permanent influence on those around them. If Greece shall ever become disenthralled, American Christians should they appear on her shores by hundreds, would be received with open arms. In some part of the Indies Christian communities would now find a generous welcome.

If a nation is to be born in a day, it must be through the blessing of God on powerful, concentrated human exertion. Let some ideas that have just been suggested sink deep into the heart. A glorious race is to be run, in which the first may be last, and the last first.

POLITICAL INFLUENCE OF SABBATH SCHOOLS.

The following is the closing paragraph of the late Report of the Western Union, New York:

"In a country like ours, where the people rule, more than any other description of country, knowledge and virtue are the conservative principle of the state. Without knowledge there can be no principles of action; and caprice, in some measure, governed by bold, bad, cunning men, must govern all.—Without virtue, men allow the voice of passion, of appetite, of avarice, to drown she voice of reason. Facts have shown fully the truth of these remarks. We speak not of such facts as men of narrow views are but too apt to rely on, but of such as the most enlightened advocates for education, the Cannings, the Broughams, the Websters, have made the basis of their reasonings. Stephen, in his pamphlet on the state of Ireland, observes, that though it is estimated that twenty-one to a thousand of the common Irish become the victims of criminal justice, not one of the hundred and fifty-thousand educated by the London Hibernian Society, has ever been arraigned for any crime. Gen. M'Quarrie, Governor of Botany Bay, declares, that in consequence of the establishment of Sabbath Schools, only one of the children *of the convicts*, during the whole of his administration, had been convicted of a single offence. The Rev. Mr. Dwight of Boston, who has visited almost every prison in the United States, says, that he has not heard of a child belonging to a Sabbath School, who has been confined by public authority. In some of the counties of Wales, where there is almost a universal attendance on the schools, the prison doors stand open. These facts comment on themselves. In a few years the population of our country will be immense. The people of Attica were intelligent if any people ever were, but the turbulent profligacy of the Athenians overthrew the fierce democracy. To the numbers we shall soon have, the Athenians were but as a drop to the ocean; and what will be the result, if this multitude is left to the headlong influence of tempestuous passions! The commotion can only be prevented by the power of virtue. To a sacred reverence for virtuous order was owing the unexampled spectacle of entire obedience to the laws which this country held out to the admiration of the world, during the agitations of the Revolutionary conflict. All the staunchest friends of liberty in modern times have been men of the strongest religious principles; men who have thought with Lord Bacon, that "there is nothing which does so exalt a nation as religion." Surely, it would be most strange to find any great number of the pupils of the Sabbath School among the turbulent and seditious. Here, the inculcation of virtue and religious principle is the great business. We look forward to the time when these children, with nothing earthly to control their will, shall have the lead in the country; and we teach them to subject their capricious passions to the all-wise and sovereign will of God. We would teach them to act in their political capacity, not arbitrarily, not according to their sordid selfish interests, but according to the revelations God has given them, to sustain to their country, to the world, and to his own universal family."

A LITTLE CHILD DIVINELY INSTRUCTED.

A Teacher while addressing his children from the following words, —"Prepare to meet thy God," observed a little boy, about five years of age, weeping; supposing the child's apparent grief to arise from some trivial circumstance, he closed his address, and demanded of the child a reason why he wept: to his great surprise the little boy exclaimed, "O Teacher, I am afraid that *my* sins are not pardoned—that *my* soul is not sanctified—that I am not prepared to meet my God." His Teacher endeavored to instruct, and to console him; he listened to instruction with particular earnestness and delight; the warmth of his heart seemed, as it were to dry the tears from his cheeks, while his Teacher assured him, that Jesus Christ had a peculiar regard for little children; that he loved to hear them pray—and had made many promises to encourage them in the exercise of prayer; when suddenly he clasped his Teacher by the hand—burst into a fresh flood of tears—and vehemently exclaimed: "O Teacher, if I do say my prayers, and after that, I tell a story, or do any thing that is bad, my prayer is not good, God will not hear me." David was of the same opinion. Psal. lxvi. 18. "If I regard iniquity in my heart, the Lord will not hear me."

JUDSON'S QUESTIONS

ON SELECT SCRIPTURE LESSONS.

It is but a few months since these Questions were first introduced into the schools in New York, since which time the copy right has been purchased by the American Sabbath School Union; the Questions have been stereotyped; and are now used in schools in all parts of the United States. The practice generally is to place the volume (a small 18mo.) in the hands of each pupil; as well as in that of the teacher. The children study with much anxiety that they may be able to answer the questions, most of which need the co-operation of parents. In this way whole families are employed in searching the scriptures, to ascertain the correct expositions of the lessons. In some places where these "Questions" have been introduced, it is stated that the Bible has been read and understood far better than before, and that parents and children in some neighbourhoods meet together to consult on the meaning of verses in different portions of the lesson. A Sabbath School Agent in one of the Western States writes, that "the Bible was read more in that region in four weeks after Judson's Questions had been introduced, than it had been in as many *months* previously," Such facts speak volumes in favour of the excellence of this little volume.—*Con. Observer.*

MRS. JANE RATCLIFFE.

Her charity was regulated by the directions of Scripture, which she wrote down for her guidance in four particulars, thus:

1. I must give readily, Job. xxxi. 16; Prov. iii 28; 1 Tim vi. 18.
2. I must give secretly, Mat. vi 3.
3. I must give liberally, 2. Cor. viii. 12, ix. 6.
4. I must give cheerfully, 2 Cor. viii. 12.

She distributed her alms according to her own ability and the necessities of others. She preferred giving a little to many, to giving much to a few, and so ordered her charity as not to exhaust her whole stock on one, or a few occasions, but to have always something to communicate. Few, indeed, did so much good with so little appearance of it. As to the objects of her charity, she *did good to all, but especially to the household of faith.*

SIMPLICITY IN DRESS.

Dean Swift and the Farmer's Wife. —The celebrated Dean Swift had been so highly pleased with the conversation and deportment of a farmer's wife, near Dublin, that he invited himself to dine at her house, and sent her notice of the time.—The trial was rather too hard for her prudence. Elated with the idea of entertaining a guest whose company was courted by the first nobility of the realm, she dressed herself as fine as her fingers could make her, and in this rich attire received the dean with stately ceremony. He in his turn made his profound obeisance, and then instantly inquired for the farmer's wife. "I am she! don't you know me?" "You! no madam, I won't be tricked; the farmer's wife that I am come to see is a plain woman, but you look like a duchess."

Her excellent sense made her understand the hint, and her excellent humor made her take it in good part. She withdrew, changed her dress, and returned in a plain robe—"Ah, 'tis she," joyfully exclaimed the dean, "this is the very woman I am come to see, and I expect to be very happy in her company."

Every day should be distinguished by at least one particular deed of love.

Poetry.

From the Spirit & Manners of the Age.

HEAVEN.

Heaven is the land where troubles cease,
Where toils and tears are o'er:
The sunny clime of rest and peace,
Where cares distract no more,
And not the shadow of distress
Dims its unsullied blessedness.

Heaven is the home where spirits dwell
Who wander'd here awhile,
And "seeing things invisible,"
Departed with a smile
To hail, amid sepulcral night,
The morning of eternal light.

Heaven is the everlasting throne,
Where angels vail their sight;
Whence He—the high and holy One,
Throughout those realms of light
Diffuses by one thrilling glance,
The glory of his countenance.

Heaven is the place where Jesus lives
To plead his dying blood,
While to his prayers the Father gives
An unknown multitude,
Whose harps and tongues through endless days,
Shall crown his head with songs of praise.

Heaven is the temple whither prayer,
From saints on earth ascends;
The dwelling of the Spirit, where
His influence descends,
Like heavenly dew, to cheer and bless
His children in the wilderness.

Heaven is the dwelling place of joy.
The home of light and love,
Where faith and hope in rapture die,—
And ransomed souls above,
Drink in, beside the eternal throne,
Bliss everlasting and unknown.

For the Western Luminary.

REVIVAL IN PISGAH CHURCH,

WOODFORD COUNTY, KY.

Mr. Skillman,

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